1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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side to talk of happy things. When they had finished smoking four cigarettes, the same man would butcher and divide it among those present. They were careful to lift the flesh slowly from the ground. If it were jerked up, rain would pour down and it would thunder hard. Even when carrying it home, they would walk their horses slowly all the way. When they neared home, those on horses dismounted slowly and carefully lifted off the meat. These men would divide the meat among their friends and relatives, or after it was cooked invite them to eat. Those to whom it was given must thank the giver, else in winter it would rain hard or be very cold, or if summer, become so hot as to scorch the plants and sand storms blow. Similarly if one should beat or shake the mountain sheep skin or horns, the weather would be frightful. (The horns were not carried home.)[15] They had to be careful at all points in handling the sheep. Women cooked its flesh. It was not thrown into the pot, but put in slowly. Sticks had to be thrust into the fire slowly, too. Even when eating it, they chewed slowly, for fear of choking.

Peccaries were sometimes seen in the desert east of Sacaton; they were hardly ever found in Maricopa territory. Hence while the Pima hunted them, the Maricopa killed them only when passing eastward, as on a war party. The meat was divided, roasted and eaten on the spot. The tusks were not used. While the peccary is now known as k,ω'chĭlyuvacàðŏ'm, "wild pig," and the domestic pig as k,ω'c, obviously the latter was the original name for the peccary.

Beavers (pĕm) were eaten, especially the fat tail. There were a great many beaver in the neighborhood. The entrances of the beaver house were stopped up, while they dug through its top, using their digging sticks to kill the inmates.

No one would eat ground squirrels (aði'c) for fear of deafness.

Birds were not important in the diet and their eggs were never eaten. Quail, mourning doves, and whitewing doves could be

[15] Pima hunters also never brought home the horns. "Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains." The Papago deposited mountain sheep tails with feathers at springs during rain ceremonies (Russell, *Pima Indians*, p. 82).

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also made for use in high water: these were two logs side by side with sticks tied across them. They used their hands for paddling and long punt poles. The Halchidhoma, like the Mohave, also ferried babies across the Colorado in large pots. These people were good swimmers; the Maricopa were not. 501 [171] [481]

Fish were usually eaten fresh. The excess of a day's catch might be half broiled and hung to dry from the house beams. But no attempt was made to keep them longer than a week. Whether this was because such soft-fleshed fish cannot be successfully dried, or for want of knowledge or interest, I do not know. [262] 251

Fish were either broiled or boiled with corn. In any event, they were always cooked by men, who served their wives before themselves. No reason was assigned for this, other than that it was so strongly customary as to be obligatory. Men never ate fish before their wives; when the wives had had enough they called their husbands. 252 [462] [264]

Broiling was done by two methods. In one, the fish was always cut open along its right side near the backbone. If a man cut it on the opposite side, they made fun of him; told him to go back and grind his wheat (that is, that he was womanly, for he did not know how). The intestines cleaned away, the fish was spread open on the hot ground. Burning sticks were then propped over stones set around the fish so as to broil the upper side. All fish were treated in this fashion. They were broiled in this way very quickly. The other method consisted of cutting the fish along the belly, but not spreading the flanks. Again the coals were raked away, the fish laid side by side, and covered with ashes on which coals were heaped. It took all morning to cook them in this fashion.

They were boiled with salt. This took half a day. When done, finely ground corn, mixed with water to a thin gruel, was added to the pot of fish. The cook, always a man, stirred this, not round and round, but by inserting his stirrer down close to the sides of the vessel and lifting the fish. After the corn was added, another half hour was required to complete cooking. The stirrer used was a stick eighteen inches long, one and a half inches in [263] [415]

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Parching with live coals in shallow bowls
252 [177] probably came into common use only after the introduction of wheat. Previously its use was primarily to prepare seeds and [263] beans for grinding. Salt (ĕs'i') was little used in cooking. In fact, they had no true salt but scraped up saline or alkaline deposits [317] found near certain sloughs.[24] (Curiously enough, they say that commercial salt is bitter!)

264 512 Only two meals a day were served: morning and evening. The morning meal was usually prepared at dawn, and when all had risen at sunrise, the family would eat. If a woman was seen preparing it after the sun had risen, they would call her lazy. Women were ordinarily away from home all day gathering foodstuffs. [857] Children who were left at home were expected to keep up the fire in order to have plenty of ashes on hand to roast with. Women had to spend a large part of their time grinding on the metate. They began preparing the evening meal in the middle of the afternoon: as soon as it was ready, they would eat it, that is, quite early, before sunset. This was the big meal of the day. (Breakfast and dinner had no special designations like ours.) There was no sort of grace before eating.

264 476 Women shared food. A woman would cook a large vessel full of pumpkin, then go about the village gathering bowls from other women, and share out the pumpkin in these until all was gone. She then carried them to the owners, who in turn brought her something.

264 [574] Men ordinarily ate first, morning or evening; then the women and children of the household. But if there were present visitors of either sex, friends and relatives, of whatever status, they were served even before the men. It happened to be the general rule that women served their husbands first, but this was because most foodstuffs were vegetal. Actually whoever cooked served the others first. Thus, men prepared the small game they killed —rabbits, fish, quail—and served their wives first. That is, "they treated each other alike."

[24] The salt gathering expeditions of Papago and Pima, with self-purification, were not made by the Maricopa (Lumholtz, *New Trails*, p. 269; Russell, *Pima Indians*, p. 94).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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Food was served in large bowls. The housewife would set out 264
a dish of pumpkin, e.g., and another of mush. The men would sit around them fishing around the sides with their fingers or with bits of bread. When the pumpkin dish was emptied, they passed it aside to the women and began on the other.

Those who were fastidious washed out their mouths before and [515]
after the morning meal. Some would bathe before coming to breakfast.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits.

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders.

After drinking they wiped the mouth with the heel of the hand.

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataχavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'ʀŏk). The left hand was called cŏlkwĭsa'ʀŏk (cŏl, "hand"); the right hand cŏlgȧxa'n, "good hand."

Men meeting on the road would greet each other with ki'lmiyăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms.

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kȧχa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kȧχa'vŏk kȧwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in

2:Bartlett G-5 (1850-1853) 1854
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648 There was one practice of this chief that was not
●264 so agreeable to me, namely, that of helping his friends
574 to the choicest bits from my table. When we took
576 our places, they all assembled, and sat or stood gaping around. Francisco, during the meal, occasionally handed them a piece of bread or meat; and when we had finished, he coolly piled up his plate, and passed it around among his friends. At first, I was rather amused at the fellow's impudence; but on a subsequent occasion, he carried the joke still further, not only giving them what he had collected on his own plate, but stripping the table of all that remained, so as to leave nothing for my cook and servant. As our supply of provisions was limited, I had no idea of feeding so many hungry mouths, which had an abundance at home; consequently my second invitation to the chief, was the last. Yet he made his appearance regularly every morning while we remained, and gave many hints about being hungry, expressing his surprise to the cook that he did not have a seat at my table. I told him, finally, that it was not the custom among Americans, when they asked a friend to their table, to feed his whole tribe.

648 This man afterwards became quite a bore to us; for
574 nothing would satisfy his avarice. I gave him shirts, pantaloons, white cotton, and calico, besides beads and trinkets for his wife and children. Lieut. Paige, also, made him some valuable presents; but he constantly asked for more, and was most importunate for *whiskey*. I told him we had none; but this he seemed to doubt, declaring that we were the first party of Americans he had ever seen that did not drink whiskey. Every